

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JUNE 9, 1910. NEW SERIES VOL. XII. NO. 23

## MISSISSIPPI COLLEGE COMMENCEMENT.

Were a college composed merely of buildings and apparatus, possibly we would not be very boastful of our college. But fortunately, these are but a means in which we all very much rejoice, but they do not constitute the real essentials of a college.

One of the first essentials of a college is a faculty made up of the right thinking men. Fortunately Mississippi College has been manned by just such a class of Christian characters. No man is capable of doing the best for his students if he does not have the ability to get in heart touch with the men he teaches. If he be the right sort of man, his students will catch his spirit, and so will be able to infuse his very life into their lives. Woe unto any State whose young men and women are not taught by the right sort of teachers! There is no influence that is half so insidious nor half so sure to take hold as is the influence of an institution of learning. Let us stand by this noble group of men who are looking after the educational interests of our denomination.

Another essential of a college is students. But not students in general, but students in particular. This particular consists in having attributes strong enough and flexible enough to be moulded into the right sort of characters. The history of the students of the college of the past guarantees to us that there has been no lack of students who think and do right. Let us pray that this sort of patronage may continue.

Growing out of these two essentials is the spirit of the students in attendance. Earnestness, loyalty, men of high ideals, clean in the conduct of life, and purity of heart are some of the attributes that go to characterize the true spirit that should obtain in a student body. These we know exist in the college. May these characteristics be emphasized, as the days come and go!

Another essential, and a very important one, is an endowment sufficient to create a fund equal to all financial demands. A teacher should have salary enough to meet all living expenses, together with a little surplus to lay up for a rainy day. The best teacher, other things being equal, is he who is not harassed by an insufficiency to meet in promptness his every obligation. May the day soon come when this essential shall be fully met!

What we said in the beginning about buildings is not intended to convey the idea that we feel satisfied with the present equipment of the college. The brethren are looking after this very feature. The new dormitory now accommodates some hundred or more. It is the purpose to soon begin the erection of the science building which will be the most complete house of its kind possibly in the State. Let us not be satisfied with this, but continue the good work till the whole campus shall be dotted with new buildings!

Another essential of a good college is results. No man who witnessed the exercises of this commencement, and observed the manliness of the forty-one young men who were graduated, could have doubts as to the results of the work. These men are destined to take their place among those who will help to steer the ship of state. Great is that State whose citizenship is made up of men like these whom we saw at this college commencement!

Another essential of a college is its environment. It would be hard to find a better conducted Sunday School than that of Clinton Baptist Church. It would be hard to find a more consecrated membership than has the church there. And as to the pastor of the church, what shall we say? Dr. Lipsey is sound, consecrated and scholarly. In addition to his noble life, his deacons stand right behind him in all his earnest and hard work. May the Lord bless these noble men and women at Clinton!

Another essential of a prosperous college is strong and lasting friends. If we have such possibilities in our institution at Clinton, it behooves every redeemed soul of God in this broad State of ours to see to it that it is supported with students, money and prayers. So mote it be!

On Sunday morning at 11 o'clock, Dr. L. E. Barton, of West Point, preached the baccalaureate sermon for Mississippi College, using for a text: "For he endured, as seeing him who is invisible."—Heb. 11:27. On Sunday evening Dr. Harry Leland Martin, of Hollandale, delivered the sermon for the Hillman College, using for a text: "In so far as ye did it to one of the least of these my brethren, ye did it to me." Both of these discourses were thoroughly enjoyed and appreciated.

On Monday at the board meeting, in recognition of the long and faithful service of Capt. Ratliff, their honored pres-

ident, they conferred the honorary degree of LL. D. on him. They also conferred the degree of D. D. on the editor of The Record along with the old faithful servant, Rev. J. R. Farish.

It was a pretty sight to see forty-one young men in company with the round dozen girls of Hillman College on the stage to whom Dr. W. T. Amis, of Hot Springs, delivered the annual address on the subject: "The Preacher in Human Affairs." At the close of the address Capt. Ratliff officially declared the session at a close, and ended the eighty-third annual session of Mississippi College and the sixtieth of Hillman College.

## A GOOD MEETING.

(R. R. Jones).

On the 3rd Sunday in May we began a series of meetings with the Second Baptist Church, Laurel, Miss.

Bro. J. P. Culpepper of Newton did the preaching and did it well. I believe Bro. Culpepper to be one of the strongest and also one of the safest preachers I have ever heard. He understands the plan of salvation and knows how to make it plain to others. He is excellent when it comes to preaching to the church, and that was what we needed. We have about six hundred members and it takes some preaching to keep the members straight. I consider that we had a great meeting.

There was not so much crying and excitement, but there was some thinking. When you can get people to thinking about the right things then you have a chance of leading them right. Daniel said: "I thought on my ways, and turned."

Bro. Culpepper don't believe so much in "rousation" unless the "rousation" is of the Lord. He preaches the gospel and is willing to leave it with the Lord and the people. He said that he did not believe people were "in droves" out of the church who were converted. He believes the same spirit that leads a man to Christ will lead him into the church. So do I.

We all feel stronger as Christians since hearing him. Bro. Culpepper stayed with us two weeks.

We received twenty-three members. We thank Bro. Culpepper's people for their kindness in lending him to us.



## NEWS IN THE CIRCLE

MARTIN BALL.

Dr. Ashby Jones, of Augusta, Ga., is to assist Dr. A. S. Dickinson in a meeting at the First Church, Birmingham, Ala.

The University of Florence, Ala., has conferred the degree of D. D. upon Albert R. Bond of Alabama. He is worthy if any are.

Dr. J. L. White, of Greensboro, N. C., began his work as pastor of the Central Church, Memphis, last Sunday. He was given a warm welcome.

The Broadway Church, Paducah, Ky., has called Rev. W. T. Martin. He began his labors June 5. Bro. Martin comes from Louisville, Ky.

Evangelist T. T. Martin recently held a meeting with the First Church, Bowling Green, Ky. Dr. J. S. Dill pastor, in which there were 52 additions.

Rev. John Bass Shelton, who has for sometime been pastor at Adairville, Ky., has resigned and has entered the field as pastor at Delaware, Ohio.

On account of failing health Dr. Wm. H. Whitsett has been forced to resign his position as Professor of Philosophy in Richmond College, Richmond, Va.

Rev. Gilbert Dobbs, of Commerce, Ga., was lately aided by his father, Dr. E. W. Dobbs, of Fernandina, Fla. Every service bore fruit. Twenty-five joined the church.

The First Church San Antonio, Texas, has called Dr. S. J. Porter, one of the secretaries of the Foreign Mission Board. The church is anxiously awaiting his decision.

Rev. J. Hartwell Edwards, once pastor at Oxford, has accepted the call to North and Sausea churches, S. C. Dr. J. H. Thayer follows Bro. Edwards at Ridge Springs.

Recently Pastor A. A. Walker, Hartselle, Ala., was aided in a meeting by J. W. Mayfield of Meridian. Many were received into the church by baptism. The church was much revived.

We extend sympathy to Drs. E. M. and W. L. Poteat in the death of their good mother, a short while ago. This splendid Christian woman gave to the world two of its best college presidents.

Dr. R. M. Inlow, of the First Church, Nashville, Tenn., preaches the commencement sermon at Union University, Jackson, Tenn. A great treat is in store for all who attend.

Rev. J. A. Carmack has resigned the Royal Street Church, Jackson, Tenn. His plans for the future are not revealed. He is a Mississippian and it is high time he was coming home.

Mrs. S. L. Ginsburg, the wife of our faithful missionary at Bahia, Brazil, reached Greenville, S. C., a few days ago and is a guest in the Margarette Home, with her children. She is in great need of rest.

State Secretary J. S. Rogers, of Arkansas, is planning to hold 75 tent or arbor meetings in that State during the next three or four months. This work is to be accomplished by the State Mission forces. There is no estimating the good that will be accomplished by such concerted action.

Secretary Rogers, speaking of the tent meetings to be held in Arkansas says: These four months, June, July, August and September ought to put Arkansas on the fastest evangelical express-train that can shoot down the rails of a twentieth century limited."

Last week the announcement was made in "News in the Circle" that Pastor W. C. Grace was being assisted in a meeting by Rev. J. B. Lawrence, of New Orleans. It so happened that Bro. Lawrence could not go, and Dr. Grace secured the services of Evangelist Wm. D. Nowlin, who begins services June 12.

The committee from the trustees of the Seminary at Louisville, Ky.—Drs. Wm. E. Hatcher, M. D. Jeffries and A. J. S. Thomas, after carefully reviewing the situation, decided that it would be best to remove the Seminary to a site near Louisville away from the noise and confusion. No land has yet been selected.

Every association in the bounds of the Southern Baptist Convention is entitled to one messenger to the convention if it does not contribute to the Boards. The only restriction according to the constitution being that the messenger shall be elected while the association is in session. Our Gospel Mission brethren know this is true.

The meeting at Winona is reaching large proportions. Evangelist Nowlin is preaching the pure gospel—immense congregations gather at every service—many sinners have been saved and scores have united with the church. Evangelistic Singer Bourquin has the music well in hand, and everybody enjoys the chorus singing, and his solos are rendered well.

In the Baptist Courier this week there is an exceedingly readable article from the facile pen of Dr. C. C. Brown, of Sumpter, S. C. He calls the editor of the

Western Recorder down for stating that the ministry of South Carolina was not up to its former average. He shows that Kentucky with 220,000 members gave to foreign missions \$38,000, while South Carolina with 122,000 gave \$45,000. There is something for thought in such figures.

### A PROMISE TO THE PERPLEXED AND COMFORT FOR THE SUFFERING AND SORROWING.

I. Cor. 13:12 \* \* \* "Now I know in part; but then shall I know even as also I am known."

When Paul in this scripture admitted partial knowledge he but acknowledges a fact that is attested by all human experience. Indeed such are the limitations of human knowledge, that phenomena that are almost hourly occurrences are but little better understood by the man of science than by the untutored child of nature who wades the lagoons or threads the jungles of darkest Africa. The wizzards of modern times have harnessed an energy that makes them music, draws their cars, carries their messages, lights their cities, executes their criminals and a thousand and one other things. This subtle, silent, mysterious but resistless energy they have named electricity. But what electricity is not even Edison or Tesla can tell. They only know that it is but no more what it is than a Bushman or a Hottentot.

I move the fingers of my hand. Why? Because I will to. But what the will is or in what part of the being this imperious potentate has his throne not even the wisest metaphysician has the remotest idea. I stood one afternoon by the bedside of a friend. I felt his hearty hand-grasp and noted the beam of recognition in his eyes and heard his words of greeting. Just a few hours later I stood in the same place, but the hands were motionless, the beam in the eyes had given place to a glassy stare, the tongue was dumb and the lips mute. Life was extinct. But what is life? What was the energy, shall I call it? that made the difference between that "clod of clay" and the assimilate, sentient being at whose side I stood but a few hours before? Indeed now we "know in part" only!

But while we really know so little yet the desire for knowledge is insatiate and is as old as the race. It was the fruit from the "tree of knowledge" for which Eve pined. It was for this that she forfeited the glories of Eden and wrought ruin upon posterity. The desire to know the "whys and wherefores" of the things seen in the physical world and felt in the realm of mind and spirit is ingrained in man's very

nature. To place an interrogation point after all that he sees is an impulse of his being. He will make any sacrifice, submit to any privation and endure any hardship "to know."

But there are things above mere physical phenomena—things vastly more vital to you and me that we want to know about, which have hitherto eluded our efforts and defied our prying curiosity. And which, bless God, we shall know all about one of these days.

I mention some of the problems that perplex us now that shall one day be solved to our satisfaction:

1. Why enterprises the most worthy, undertaken so nobly and prosecuted so faithfully should so often be terminated suddenly by death, is a problem that is constantly presented to us, and sometimes with paralyzing force. A single example will illustrate what I mean. At the intersection of two prominent streets in the city of Atlanta there stands the effigy of a great man—a statue of the immortal Henry W. Grady, of whom it has been fittingly said that he died literally loving a nation into peace. War's wild alarm had disturbed the happy tranquility of a young nation. The unholy din of a fratricidal conflict had made a continent tremble. The world looked anxiously upon that fierce fight in which former friends had become furious foes, and brother engaged brother in a duel to the death. More than a fourth of a century had gone by and still an unbridged chasm yawned between North and South. This matchless scion of the Sunny Southland set himself to cement these sundered sections with love. And the burning words that fell from his eloquent tongue and the messages of friendship which flowed from his great loving heart melted away the icy barriers that had so long separated a nation of heroes and it needed but the dastardly deed of a craven Spaniard to bring North and South together to avenge the blood of the men who manned the Maine. I wonder why Henry W. Grady was not permitted to see the fuller fruitage of his enterprise of love? Why were his ears dull in death when Ohio said to Georgia, "We too honor your hero dead and would mark the mounds that shelter their sacred dust." I do not know why his sun should sink to slumber ere its noon-tide splendor had been reached. But this scripture assures me that I shall know. One day the effulgent glory of God will beat upon our enraptured souls, the last cloud will have cleared from the sun-bright summit of the hill of glory and then we shall know why each cherished enterprise was not permitted to materialize and the plans so carefully laid were disarranged by death.

2. Why God permits his servants to suffer so sorely when prosecuting his work, is a problem that confronts every faithful servant. No one can read of the disappointments of Carey and the privations and sufferings of Judson without wanting to know why it was permitted. Why must Judson pine in prison, while his wife tossed in fever in a filthy hut, their infant cry for nourishment while the soles had been burned from the feet of that man of God by the torrid sands on that torturing march from Ava. But long ago God led these suffering saints to his bosom and the reason for their suffering has been made clear to them. You may be sorely tried as you toil for God and wonder why. Some day God's "well done, good and faithful servant" will thrill your disembodied spirit, and then the sweetest memories of all the past will be those seasons of toil, beset by every trial that the ingenuity of Satan could devise.

3. And then there is the ever recurring problem of human suffering. I mean the suffering of the good. A suffering form appears before me now, although more than thirty years have passed since I looked upon his tortured body. His bones have been warped, his joints great, unsightly protuberances, his form bent, while his hands and feet were so drawn and twisted that they scarcely bore semblance to these organs. Surely the agony of a disease that could bend those bones and bow that body could not have been exceeded save by the tortures of the damned, and yet that was one of the best men I ever knew. A visit from Uncle Jimmie Barrow was as delightful as breezes fresh blown from Beulah's bosoms; and to worship with him at the family altar as he quoted from memory psalm after psalm and then talked with God in prayer, was to be carried almost to the very antechamber of heaven. I do not know why that good man had to suffer so but he knows now, for long ago the angels touched their pure pinions beneath his emancipated spirit and carried him to the bliss of "Abraham's Bosom," and I am sure that as God placed the diadem of a conqueror upon his brow he revealed to him the mystery of his suffering. And one day you too will climb the hill of God and the portals of pearl of the "Imperial City," will shut out forever all the ills of life and in that clime whose inhabitants no more say "I'm sick" you will know why you must needs have gone through life with burning brow or throbbing temple or quivering nerves or aching lungs.

4th. Then again: There is the problem of human sorrow. When once the sullen shadow of death has fallen across the hearthstone, the saddened soul will cry out for an explanation of human sorrow.

Some of you have clasped baby's chubby hand so strangely cold, pressed cheeks so pale, kissed lips so blue and with aching heart and streaming eyes have longed to know why so dark a providence was permitted to befall. Others of you have stood helplessly by while the pale, pitiless messenger from an unknown realm forced his presence between you and the bride of your boyhood and as his fatal folds grew firmer about the form you loved as you love your life—aye, next to your hope of heaven—from the dark depths of that rayless hour, with quivering frame and bleeding heart you have turned your face toward heaven and in anguish of soul, have asked: "Why, oh why?"

Still others of you have seen the stalwart body of your girlhoods hero yield helplessly to the relentless ravages of disease and as friendly hands bore him tenderly to the tomb you looked into the sorrowful faces of your orphaned children and the very heavens seemed one vast vault of darkness and in the depressing desolation of that trying hour the stricken heart's sad interrogatory—why, oh why would not down. To all of these and to every other child of God who ever looked upon the encoffined relic of a loved one, my text is a beaming bow of promise, spanning the bedarkened heavens, the smile of God "Behind a frowning Providence."

Other problems confront us but there is neither time nor place to speak of them now. Suffice it to say, that no matter how perplexing the problem, how inscrutable soever the mystery, how bewildering the Providence—no matter how meager our knowledge—how dense our ignorance, we shall yet be taken into the confidence of God and He will unfold it all. "Now I know in part, but then shall I know fully (for this is really the translation) even as also I am fully known."

Till then let us be patient and of "good courage," for in times of densest gloom we are assured of the companionship of him whose presence ever cheered the darkest hours of the lonely tentmaker of Tarsus.

But I dare not close without saying that the comforting assurance of this scripture is for the believer in Jesus Christ. He who has not repented of sin and trusted the Christ must be turned into "outer darkness"—fit emblem of eternal ignorance.



# The Baptist Record

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.  
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as  
Second-Class Matter

—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY.  
T. J. BAILLY, Editor and Manager.

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## DEDICATION AT GREENWOOD.

Dedication week at Greenwood was a  
memorable occasion in the career of the  
Greenwood Baptist Church. It occupied  
the entire week beginning June 5th and  
ending June 11th, except one day. Sun-  
day, June 5th, was the opening day and  
the great day of all the feast, at least in  
two respects—great preaching and great  
throngs of people, filling all available  
space in the magnificent new building,  
including Sunday School auditorium  
and class rooms, all of which are so ar-  
ranged that every auditor can see the  
speaker, in the pulpit. The Jewish rabbi  
and all the other Protestant preachers  
except the Episcopalians, omitted their  
services out of deference to the occasion.  
Dr. B. D. Gray, secretary of the Home  
Mission Board, preached the dedicatory  
sermon at 11 a. m. and also the sermon  
in the evening. These were great ser-  
mons and proved a great uplift to that  
heroic band of Greenwood Baptists, as  
well as to the large number of visitors  
and the many resident friends who were  
present.

The song service and the unveiling of  
memorial windows at 4 p. m. on Sunday  
were very tender, appreciative and

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Thursday, June 9, 1910.

impressive, espe-  
cially that on the  
Williamson win-  
dow by Mrs. T. R.  
Henderson, a pa-  
per which ap-  
pears in another  
place. Also we  
heard nothing but  
words of praise  
of the address of  
Rev. W. M. Burr  
in presenting the  
Whittington win-  
dow.

The whole ser-  
vices were a con-  
tinued uplift to  
the soul. The ser-  
vices Sunday evening were in the inter-  
ests of the Baptist Young People's Un-  
ion, and proved very stimulating and  
instructive.

Monday evening, June 6th, was given  
to hearing addresses from former pas-  
tors. T. J. Bailey, though not a former  
pastor, but having done missionary work  
there before Greenwood had a Baptist  
church, was the first speaker. He was  
followed respectively by Rev. J. R.  
Hughes, Greenwood; Rev. P. I. Lipsey,  
D. D., Clinton; Rev. W. M. Burr, Cleve-  
land, and Secretary A. V. Rowe. The  
first speaker's address was historic and  
reminiscent, setting forth conditions as  
they were 33 years ago. Each of the  
ex-pastors spoke to the delight of the  
audience about things in the time he  
served. Dr. Rowe closed with some  
thrilling statements about the achieve-  
ments of the Convention Board, naming  
many prominent places in Mississippi  
which the Board had assisted until they  
were self-sustaining, Greenwood being  
one of them, and made a strong appeal



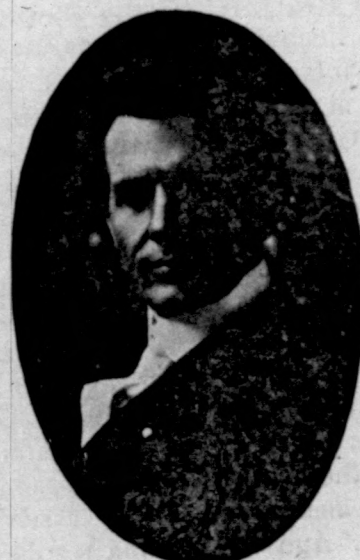
REV. S. E. TULL.

to these churches to come now vigor-  
ously to the help of the Board in its  
efforts to put other struggling churches  
on their feet. Pastor Edwards, speak-  
ing for himself and his church, extended



a most cordial welcome to the speakers  
before they spoke.

On the 7th at 8:00 p. m. the services  
were under the auspices of the Ladies'  
Aid Society. After an organ recital and  
other good music, came the presentation  
of the beautiful pipe organ in a fine ad-



REV. C. V. EDWARDS.

dress by Rev. S. E. Tull, of Pine Bluff,  
Ark., a former pastor; an address by  
Dr. P. I. Lipsey, followed by a formal  
opening of the Ladies' Parlor, consist-  
ing of music, reception, presentation,  
and refreshments. These two addresses  
were pronounced first-class, and they  
with the other features furnished a  
most delightful evening.

Wednesday evening was turned over  
to the city pastors of the various de-  
nominations, Dr. W. Irvine presiding.  
After scripture reading prayer was of-  
fered by W. K. Clements. Then came  
an address by Rev. Geo. B. Myers on  
Church Building and the Kingdom, and  
one by Rev. H. S. Spragins on Christian  
co-operation and the Kingdom. These  
exercises were interspersed by splendid  
music. Thus another fine day of the  
week of dedication closes.

As we go to press before the close of  
the week's exercises, we can only state  
that the evening of June 9th is sched-

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uled for the Young People. An  
address by the brilliant L. P.  
Leavell, good music and a social  
hour in the parlors of the church  
are to be.

Friday evening, June 10th, ac-  
cording to the program, belongs  
to the Laymen's League, with  
Dr. J. T. Henderson, secretary of  
the Laymen's Movement, to make  
an address.

Resting Saturday, the pastor  
and church will enter upon a se-  
ries of meetings. The pastor will  
be assisted by Rev. W. L. Walk-  
er, Home Board evangelist, and  
Prof. E. L. Woelgel, singer.

The church has had the follow-  
ing pastors in the order named:

V. H. Nelson, Z. T. Leavell, D.  
G. Whittinghill, E. E. Thornton,  
J. R. Hughes, W. E. Ellis, P. I.  
Lipsey, J. B. Lawrence, W. M.  
Burr, S. E. Tull and C. V. Edwards—  
eleven in all. Nelson, Leavell and Ellis  
have gone to their ward. Whittinghill  
is superintendent of the mission work in  
Rome. The others are still living, and  
are faithful, efficient pastors. In 1895  
the old building was completed during  
the pastorate of Rev. J. R. Hughes, who  
still lives in Greenwood.

The new house is really a thing of  
beauty, spacious and admirably adapted  
to real church work in all of its depart-  
ments. Its trimmings and furnishings  
are of a fine quality of quarter-sawn  
oak, its carpet of a beautiful pattern  
and fine quality, and its pipe organ is  
beautiful and of exceptionally sweet  
tone. There are nineteen Sunday School  
rooms, a pastor's study, a ladies' parlor,  
a kitchen, and two dressing rooms, be-  
sides the main auditorium and the Sun-  
day School auditorium. The building is  
furnished with light and sewer connec-  
tions. It is a model in its architecture,  
finish and adaption to working purposes.  
The plant as it stands today in its com-  
pleteness, including lot and furnishings,  
cost in round numbers \$55,000. It stands  
a monument to the zeal, wisdom, perse-  
verance and liberality of Pastors S. E.  
Tull and C. V. Edwards and their loyal,  
heroic co-laborers. Their equal is hard  
to find. May the Lord of the harvest  
abundantly reward these faithful ser-  
vants of his together with the noble  
ex-pastors who wrought better than  
they knew.

On Sunday morning Superintendent  
Whittington assembled the Sunday  
School and friends in the old building  
and marched in a body to the new. A  
lady teacher in the Episcopal Sunday  
School, whose class was more interested  
in the parade of the Baptist school than  
in their own recitations, heard one of  
her children say: "Oh come here teach-  
er, the Baptists are moving." Sure



enough the Baptists of Greenwood are  
moving. Would that many would move  
as they are.

The lavish kindness of all the Green-  
wood saints brought us under heavy obli-  
gations to them, but we mention Pastor  
Edwards and his excellent wife, who  
by the way is a daughter of our long  
time friend and brother, Dr. W. B.  
Crumpton, of Alabama, W. C. Johnson  
and E. A. Jennings. The automobiling  
was very fine and greatly enjoyed, be-  
sides giving a fine view of the beauti-  
ful and rapidly growing Greenwood.  
With all her growth in so many direc-  
tions, there is nothing that is so gratify-  
ing to us as her Baptist growth. Evident-  
ly Pastor Edwards is becoming deeply  
rooted in the affection and confidence  
of his people.

We hear the sermon of Rev. H. L.  
Martin, of Hollandale, before Hillman  
College, at the commencement, spoken  
of very highly.

The Baptist Record would be glad to  
correspond with any one who contem-  
plates a business course in Harris Busi-  
ness University, Jackson, or Queen City  
Business College, Meridian.

## A WORD TO OUR SUBSCRIBERS.

As announced early in the year, we  
have no agents in the field to make col-  
lections on subscriptions. We, there-  
fore, are dependent upon the attention  
of our subscribers to our quarterly state-  
ments. These statements give the date  
to which subscribers are paid. If you  
are unable to remit immediately upon  
receipt of notice, please preserve the  
notice as a reminder of your dues and  
that you may see from it just what you  
are due.

"There was recently organized in  
Shanghai a Baptist Alliance of all Bap-  
tists in China. The object is to secure  
closer fellowship among Baptists and  
to more extensively and intensively prop-  
agate Baptist principles." This news  
item is furnished The Baptist Record  
by Rev. J. E. Wills, a missionary in  
China, supported by the First Church,  
Jackson.

Virginia Institute, Bristol, Va., en-  
joys a large patronage from the Gulf  
States because of its unexcelled climate.  
It is located 1,900 feet above sea level  
and the invigorating climate has  
wrought wonders for many delicate  
Southern girls. Mississippi stands third  
in its patronage of Virginia Institute,  
yielding only to Virginia and Tennessee.  
Several Mississippi girls have already  
registered for next year and the appli-  
cations for information are numerous  
and frequent.

## CLOSING EXERCISES OF CLARKE MEMORIAL COLLEGE.

(J. R. Johnston).

It was my privilege to take some part  
in the closing exercises of this new  
Baptist College. There were no grad-  
uates—this being the close of the second  
session. There were the usual spirited  
contests over various medals and the  
entertainments given by the music and  
expression classes were fine. District  
Attorney Knox of Houston, Miss., made  
the annual address, which was forceful  
and entertaining. The writer preached  
in the college chapel at 11 a. m. and  
again in the First Baptist Church at  
night to immense audiences. I attend-  
ed the meeting of the board of trustees  
as they canvassed the work of the past  
session and the financial condition of  
(Continued on page nine).



# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

Lesson 11. (Matt. 13:21-28). June 12.

Golden Text: Great is thy faith: be it done unto thee even as thou wilt.—Matt. 15:28.

### The Trial and Triumph of Faith.

Read the entire chapter and note (verses 1-20) an unpleasant thing that happened to Jesus. The word battle between Jesus and the Pharisees is a brilliant bit of debating on his part and a pitiful rout for them. A breach was made which could never be healed. As if to find relief from all these conflicts Jesus suddenly takes a long journey out of his own country to the coasts of Phoenicia. This country lay north and east of Galilee and contained the large and famous cities of Tyre and Sidon. Read the 27th chapter of Ezekiel and learn something of the greatness of Tyre. Remember that printing was invented in this country.

Verses 21-26: Where did Jesus go from Capernaum? Why?

Have we any report of this journey except this single incident?

Repeat the lesson story.

What is meant by "Caanitish"? (The term indicates that she was a gentile. Mark 7:26 calls her a Greek, a Syrophoenician by race).

Would you expect much from such an ancestry?

What did this woman mean by "Lord" and "Son of David"? (Lord may be merely a respectful address; but "Son of David" is a title belonging distinctly to the Messiah and was not commonly applied to Jesus. She had doubtless learned of him from some Jewish neighbors).

What was it to be "vexed with a demon"? (The New Testament represents demons—evil spirits—as taking possession of human beings. This possession is everywhere distinguished from ordinary diseases).

What made the woman think Jesus could cure her daughter?

What does this indicate as to the extent of Jesus' fame? (Mark 3:8).

How did Jesus try this woman's faith?

Did he mean verse 24 as his own belief, or merely to test her faith?

Where had he previously proven his broad charity and world-wide spirit? (Jno. 4:46 and Matt. 8:10, 11).

Was it necessary for Jesus to spend most of his life among his own people?

Whom did he mean by the "lost sheep of the house of Israel?"

Did he mean to limit his mission to mankind?

How can we account for the seemingly harsh word of Jesus (verse 26)?

To whom did he refer as "children" and as "dogs"?

(Children refers to Jews, and dogs to Gentiles. "Little dogs" is the literal translation. This softens the harsh expression, though it would not surprise the woman as coming from a Jew, since Gentiles were often referred to as "dogs" by the Jews).

Verses 27, 28: Do you think that Jesus' tone and looks may have given the woman more courage than his words?

Show how she triumphed over the triple test of her faith.

Of what remark is "yea, Yord," in verse 27 the answer?

How did Jesus show his pronounced approval of this woman's character?

How do you explain and understand this interview with the Gentile woman so different from all the rest of Jesus' work?

### Seek Further Answers.

Does "blood" always "tell"?

Is it safe to condemn any one because of his race?

Can you think of Jesus ever as a narrow Jew?

If you had a devilish child what would you do with it?

Is there any earthly power that can drive the devil out of a woman, or man?

Is silence ever a testing answer?

Did you ever hear a call and remain dumb? Why?

Are you giving your "crumbs" to the heathen today?

What do people expect to get from you? (The answer will tell your real worth).

Did waiting harm or help this woman? In what was she helped?

Look at this woman's prayer and name some of its characteristics. (Faith, persistence, sincerity, definiteness, unselfishness).

Is such a prayer ever unanswered?

Does not God often test our faith in him by repeated disappointment and apparent denial?

What effect should such testings have upon us?

How may we increase our faith under trials as this woman did?

By what two parables did Jesus commend persistent prayer? (Lk. 11:5-8; Lk. 18:1-8).

To whom did Jesus bid the disciples when he sent them forth on their mission tour? (Matt. 10:5, 6).

To whom did he bid them go when he gave them his last commission? (Matt. 28:19).

### Old Friends in New Dress.

As a matter of fact, all these marks of the new religion are old. None of them are, strictly speaking, new. I wish to treat the distinguished gentleman who puts forward these features of the new religion with the utmost respect and consideration, and what I now propose is to ask and answer the question, What is the real significance of his plea for a new religion?

The serious aspect of Dr. Eliot's call for a new religion is that it is the voice of the ultra wing of modern scientific men. It is well to have the issue clearly drawn. There is no compromise possible between Christianity and this wing of modern unbelief. If evangelical Christianity is essentially wrong in its general conception of Jesus, then there is not left any particular reason for being a follower of Jesus. Dr. Eliot has voiced a demand deeper than any mere question of criticism or dogma. It is a question of our fundamental attitude toward the universe. In plain language it means this, that modern science can tolerate and will tolerate nothing in religion which in any way transcends scientific conclusions, that observation and experiment and the inductive method must determine all of man's beliefs, religious as well as otherwise, that evangelical Christianity is now called upon to repent and abandon its errors on pain of scientific anathema.

A New England Unitarian minister a few years ago was appealing to a Unitarian convention to do something to save their church and asserted that they were in the rapids above Niagara, and that they could hear the roar of the cataract below them and that the Unitarian church would soon go over the cataract if it did not do something radical. Then he summed up the Unitarian shortcomings in two broad, general propositions. "Brethren," he said, "our radical and far-reaching defects are these: First, we are wanting in a proper sense of sin; secondly, we are wanting in a proper sense of ignorance." Certainly all those who have had experience in dealing with men and know the actual moral and religious problem which confronts all those who seriously grapple with conditions as they exist know that this statement is true. No form of religion which minimizes sin can possibly succeed on a large scale. It may become the form of culture of a selected few who consider culture alone sufficient for the

redemption of the world, but such a form of culture has not in it the redemptive element which all history shows is essential to a genuine religion.

### Defects in President Eliot's Assumption.

Now the defects in President Eliot's assumptions I wish to point out briefly. It can be asserted beyond all question that it is a false standard of religion to maintain that no truth is worthy of acceptance in the religious realm which has not been mediated by science. Science is not in a position to mediate religious truth. Many things are worthy of acceptance which science can neither prove nor disprove. President Eliot's plea, therefore, is wrong, in that it assumes that the scientific and religious task of men are identical. This is entirely false. Science investigates data. Religion relates to the eternal. Science seeks to extend the bounds of knowledge. Religion seeks to achieve inward peace and moral harmony. Science begins with an interrogation. Religion begins with an affirmation. Science deals with matter, force and motion in the light of the inductive method. Religion deals with the conscience and the will and the intellect in the light of the eternal. The plea of President Eliot overlooks the limitations of science. Science, in the strict and proper sense of the word, has no assertion whatever to make as to the elements of religion, because science deals only with phenomena. Indeed, it may be truly said that religion begins where science ends. There are four objects of thought which science cannot deal with. These are the soul, freedom, immortality, and God. Science cannot prove nor disprove the soul; it cannot prove nor disprove freedom; it cannot prove nor disprove immortality; it cannot prove nor disprove God. Now, it is exactly with these realities that religion deals, and at exactly the point where science ends religion begins. So that a standard which assumes the right of science to dictate the contents of religion is entirely false.

### The Leading Misconceptions.

President Eliot also overlooks the real nature of Christianity. He assumes that Jesus coerces the will. As a matter of fact, He frees the will. He assumes that Christianity is arbitrary. As a matter of fact, it answers man's needs as water slakes his thirst. He assumes that the Bible is an antiquated book. As a matter of fact, it is the most living of all books, the most inspiring of all books. It is the book of life and the book of power.

Again, President Eliot's demand for a new religion overlooks the ineradicable religious needs of man. I name a few of them. There are others which I do not suggest. First of all, man's need for power to conquer sin. This has been the

weakness and failure of all religions except Christianity, and any form of Christianity which has been tried apart from that which is known as evangelical Christianity has suffered from the same defect. Sin is heredity. Science is teaching us that with much insistence. Biology teaches that sin is habit. Psychology is teaching us that. I might give a theological definition of sin, but I let these suffice. Practically, sin is a power in reversed action. An effective religion must be able to reverse this malignant power in us.

Another religious need of man is fellowship with the divine—actual fellowship, not hypothetical fellowship—fellowship which brings actual power and comfort. Again, man needs comfort. He has always needed it and always will need it. To comfort man is not the chief object of religion, but it is one of the objects, and a religion without comfort will not appeal to men generally. Again, man needs authority. We imagine that our chief need is freedom. I do not gainsay, and no American will gainsay, that freedom is the birthright of man. But freedom is not incompatible with authority of the proper kind. Every one of us knows that down in our souls we want and need authority—some voice that is final, some power in which we can trust, some source of certainty. A religion without this element is predestined to fail. Jesus Christ has brought the note of authority and the note of certainty, and in him and through him man finds it.

### Craves the Unknown.

Again, man needs mystery in religion. We have a contempt for the things we master. When we fully understand, we lose interest. We lay aside the book whose contents we have made our own. The eternal fascination of Christ is that we never fully master him, we never fully understand him.

I recognize the validity of the scientific valuation of religion. If religion seeks to muzzle science, and puts up bars to research and free investigation; if religion seeks to bar the application of the inductive or to thwart the free unfolding of personality; if religion shall so far forget herself as to assume scientific functions or say to scientific men whom God made that this or that portion of the universe which God also made is forbidden ground, then science will protest and reassert her charter of intellectual freedom.

### Religion Judging Science.

On the other hand, it is equally true that religion may judge science. If science goes beyond its sphere and dogmatizes about the ultimate realities, religion will protest. If science insists on cramping man's spirit in the moulds it uses for clay, religion will deny the

identity of spirit and clay. If science has an eye only for the order of nature and the necessity for investigation, religion will assert that she has an eye for the disorder of the moral kingdom and the needs of redemption. If science boasts that she has stretched forth her hand and plucked many secrets from nature, the religious man will reply that God has stretched forth His hand and plucked him as a brand from the burning. If science points to intellectual problems which man must solve, religion will point to moral and spiritual heights which man must scale. If science insists on making of God a being not available for man's help in his upward struggle; if it says God is not energy and power and love and fellowship for man, that God is outside and above the world, only like the dot over the letter "i," or merely diffused through the world equally everywhere like water in a sponge; if He cannot come to the rescue, cannot speak to us, when we cry for help; if He is merely a passive spectator, who can do nothing but sit aloof and watch the awful tragedy, or else merely dwell within man and become *particeps criminis* in his guilt and sin, then why call him God, why apply to Him the name Father? Why prate about fellowship? Why waste words on prayer and redemption, and why talk religion at all as organic in man's nature and in society? for you have reduced the world to pure naturalism, to a system which has no eye to pity and no arm to save.

Especially will the religious man of today resist the attempt of men to dethrone Jesus Christ. He will remind the science which seeks to go beyond its sphere and reduce Jesus to the level of other teachers that Jesus ever has been, is today, and ever will be irreducible. He will remind such science of the teachings of history; that the early phases of any new era of culture usually try to eliminate Jesus, but that the later and riper stages always return to him, and that the attempt to make religion and any particular era or aspect or form of human culture identical has always failed, and is destined forever to fail, because the Christian religion is the inclusive term among human interests and absorbs all the transient phases of culture in due time. First in our era came materialism, then agnosticism, then theism which rejected Christ, then abstract idealism, and now we are having personal idealism, and last of all the supernatural, the miraculous, is recognized in Christian experience by Prof. James and others, while the distinctive Christian belief is not yet admitted. But the constructive and open-minded wing of science is heading straight for Jesus and Paul and the eternal verities and values in the Christian religion.



## IF YOU LOVE THE LORD?

(Tessa Willingham Roddey).

And you say you do—you think you do—you feel that you do—but do you? And if you love him now do you show it? Do you live your love for him? or do you only talk it? or do you take it out in just talking it? The greatest love for God—the greatest love of God is made manifest by obeying his commands, and by following his example. Jesus Christ was our first great missionary. A missionary of love, of healing, of gentleness—of grace. He came and redeemed the world—and we are blessed by the wonderful consciousness that we have a Savior. What a blessed thought! We have a Savior! We may not live up to his teachings; we may not obey his precepts or follow his example—we are only human—but, blessed thought, we know we have a Savior, and when all else fails—when money evaporates—when friends seem indifferent—when earthly physicians reach the limit of human science, and many of us exhaust the capacity of money, friends and physicians before we turn to Christ; when all else fails, we, helpless, weak, afraid, turn to the great and wonderful Physician of the soul and there, in his infinite mercy and divine love, and plentiful redemption we find safety and peace; and in our deep and reverent thankfulness for him we should try to let everyone else know about him—but do we?

We are objects of missionary work constantly. Every day dawns is a missionary inspiring to fresh effort; every sunbeam is a missionary of brightness and life; every star-gleam is a missionary of beauty and hope; every moonbeam is a missionary of light calling us to more earnest worship of the God who gave the night for rest and meditation and prayer and sleep.

And you who do not believe in missionary work should go live at the bottom of mammoth cave, subsist on blind fish and darkness—for darkness steep the soul of the person who has no missionary spirit.

We are Missionary Baptists—you see the word missionary comes even before the word Baptist, and what we need to infuse new life and higher thought and more consecrated living into the Baptist church is the advancement and enlargement of the missionary idea, and the missionary part of the Baptist work should never stop—never for a moment—and when we try to build churches, and while doing so stop the channels of mission giving, we pay too dear a price for our churches. We may think it of supreme importance to get a church building in a certain town, and we may feel that we need every cent to put into

lumber and nails and paint and work, etc., and we may say that we can't give to missions, either home or foreign, because we need the money—we can't spare a cent for the poor, we can't spare time to visit the poor and the unconverted—when that condition comes about we are paying too dearly for the church buildings and God will not smile on them.

If you are a woman working for your Lord's cause and question comes up in your church meetings as to whether you should make a contribution to missions and you think for a moment that the money should all go into your church and not one cent can be spared for missions, then you are a hindrance in the Lord's work—you are working for your church or for your pastor, but you are not working for your Lord, and the man or woman who has no higher conception of the Lord's work than to hold the selfish idea that "we need all our money" here is not worthy a place in a society of workers for Christ. God would not wish the mission channels to run dry—no, no, not for a week, not for a day—keep the mission channels open and keep them full, and the Lord will God bless your local work. You have the blessed consciousness of a Savior a God of love and mercy, and give others that blessed consciousness! Give to all the great hope of life beyond the grave! Don't work for the church, but work for the Lord—work among the poor, among the sick and the sorrowing, work among the unconverted in that most wonderful and beautiful of all work—winning souls to Christ. Don't argue with your conscience by saying "my individual contributions to missions has never stopped. I have sent in my money to home and foreign missions every quarter." You belong to a society whose members should set an example of work among the poor. "Let your light so shine, that others seeing your good works will glorify your Father which art in Heaven." and if there is any organization that should set an example of mission giving and work among the poor it is a society in a Missionary Baptist church, and when a society in a missionary Baptist church declines to help a poor family reported to them in need; when they go so far in their selfishness as to vote against making a W. M. U. thank offering from the society, then it is not wise to continue working with them. The policies of a society in a Missionary Baptist church should all have a missionary tendency, and when they have no tendency towards missions they are not safe, and not sound, and are even dangerous, as they would gradually bring about an indifference to mission work. We should take our work for Christ very seriously and prayerfully, and our question should

not be "What does my pastor want me to do?" but it should be "What does my Lord want me to do?" And be sure to hold fast to the mission idea—and the missionary spirit, for without this spirit we are not true servants of our Lord, and not worthy to work for his cause.

May God help us all to be better and truer Missionary Baptists.  
Long Beach, Miss.

## POPLARVILLE.

(B. L. Mitchell).

Our 5th Sunday convention was a great meeting and a jolly day we did have. Dinner served in the court house lawn under the magnificent oaks planted 15 years ago by Ex-Sheriff Schott. The exercises were all of the highest order and each one at his best.

Rev. C. H. Webb, of Picayune, preached for us at night. One year ago we laid hands on Webb and took him out of the school work and put him in the pulpit. Already he is a fine preacher and a splendid pastor. Sister Webb is his equal in all church work.

L. G. Varnado, pastor at Caesar, was at his best and is a power for good in this section where he was raised and has always lived.

Mike Davis and Cleveland Amachar, young men of much promise, made splendid addresses. The singing was of the highest order. Other speakers: W. W. Graves, W. N. McCoy spoke on the mission work and training workers in the Sunday School and we all said amen. Hon. S. R. Whitten has not yet arrived.

## TWO DOLLAR'S WORTH.

(A Country Layman).

Some who love to criticise say that The Baptist Record is not worth the price, \$2.00 a year. How about the issue of May 5th? Who with a love for missions did not read with interest the telegrams on page five, and have their heart to leap for joy that our Home Board, after falling behind for two years, had this year a little balance after paying all indebtedness. Our Foreign Board did not do so well, yet we wanted to know how it stood, and it was a joy to know that Mississippi more than paid her apportionment to both.

Then on page six an article entitled: "Something to Think About." Who that loves our fair Southland and our Southern homes would not be willing to pay for such information as contained in that article?

As for me I felt as if I got my two dollar's worth out of that one issue.

Thursday, June 9, 1910.

(Continued from page five).

the college. I gleaned the following facts: The college property consists of a large two-story chapel, partitioned into class rooms and a large auditorium, two three story dormitories—one for young men and one for young ladies—each has room for about seventy pupils. The brick is on the ground to build an annex to the boys' dormitory which will enable them to care for forty-eight more young men. These buildings are all heated by steam and are regarded as fire-proof. The enrollment last year was two hundred and twenty-six—they hope to have three hundred next year. The past session was self-sustaining and a dividend was declared of over \$400. The tuition is \$3.50 per month and board, everything included, \$11. The college property is said to be easily worth \$50,000. They have \$41,000 in notes and subscriptions payable one, two and three years. The college owes about \$20,000 payable one, two and three years. Arrangements were made to carry their own indebtedness for another year. They have a strong faculty for next year, six men and four ladies—four of these teachers are graduates from our own Mississippi College.

The moral and religious atmosphere at Clarke Memorial College is as fine as I ever saw. Eleven young preachers were in attendance last year. I learned that a canvass of the students had been made to ascertain just how many students in attendance at this school would have been in attendance at Mississippi College but for the Clarke Memorial College and only one was found. I take this as an indication that Clarke Memorial has a field in Mississippi peculiarly its own. I wish we had an half dozen such Baptist schools in Mississippi preparing students to enter the junior class of Mississippi College and that these schools were all correlated and that we were all working together. Then there would be no jealousies about territory and these schools would then not be regarded in any sense as rivals and there would be none to say keep off of my grass. God bless our Baptist schools and multiply them in the land.

## A GRACIOUS MEETING.

(M. O. Patterson).

The Second Baptist Church, Jackson, has passed through the most gracious meeting, in many respects, I have ever been in. The spiritual power seen in many services was wonderful. Two prayer services lasting from five to seven hours marked a crisis in many Christian lives. Truly these waitings before the Lord brought us in touch with the Master as many of us had not been be-

fore, and gave us visions of God and duty that shall not soon vanish. A deep work of grace was wrought in many Christian hearts. This was one of the greatest results of the meeting. Another was the salvation of souls. Many made professions of faith in Christ who have not yet united with the church. There have been 32 additions to the church on a profession and by letter. One remarkable feature of the meeting was that only three children united with the church. Most of the Sunday School children of a convertible age had been reached before. Five heads of families, and in some cases, most of their families came by letter or profession. We praise the Lord for his wonderful works.

Bro. W. A. McComb did the preaching to the delight and satisfaction of all. Bro. McComb is one of the Lord's anointed, to preach the gospel of righteousness. His pungent, persuasive preaching, with great emphasis upon a life of prayer and consecration cannot fail to be a blessing to any church. A sacred tie binds me to this man of God. If human instrumentality was used of the Lord in my call to the ministry, it came in large measure through Bro. McComb. Our singing was led by Bro. R. F. Jaudon of Hot Springs, Ark. Few are blessed with a rich, sweet voice as this man to sing the gospel. His consecrated life behind the song gives the congregation a vision, not of the man who is singing, but of the Ideal Man for whose glory he sings. Bro. Jaudon won all of our hearts.

The Lord is adding his blessing to the work in this part of the city. During the 16 months of the present pastorate there have been 204 added to the membership of the church and over \$7,000 raised for all purposes. We have an ideal plant and an ideal location in this rapidly growing section of the city. Everything seems favorable to our "going in to possess the land." Will we falter? Will we grow faint? O, that the God of Joshua and Caleb might strengthen our hands and hearts for the great task before us!

Jackson, Miss.

## THAT COLLECTION.

(J. F. Mitchell).

I notice in the Baptist Flag that Bro. R. A. Cooper is said to have put a quietus on things somewhere by taking up a collection for missions. I guess that little paper has reference to the collection he took up for the Landmark people while he was at Dancy. Such was no test of our mission work in the church at Wakeforest, for such was not by order of the church nor pastor, for the church was pastorless at the time. I don't know how much they got in the collection but have heard that they got

\$10 and \$4 of that was given by a Presbyterian brother who has been making himself very conspicuous since the Landmarks broke out among us. I know of members in Wakeforest Church who have stood by our mission work for years, perhaps as long as Bro. Cooper. And they are thinking strange of him for coming down here and defending the Landmark people and trying to get the church to retain a man, who has taken missionary work and working for those people and doing and saying all he can against our organized work.

Cooper said we ought not make it a point of fellowship, when at the same time, it is known all over this country that those people are causing confusion. Those Landmark people claim to believe in church independency, but if they will prove that by conceding to others the rights they try to take then we will believe them sincere. We as a Missionary Baptist Church believe that we should be loyal to God and not to man. We don't believe that the church is in one man, though he be a pope, bishop, pastor or king. We further state that we don't believe that such man as Bro. C. A. Gilbert has a right to intimidate people with his squibs in the Flag. Why don't he come out like a man and answer argument made by our people.

Dancy, Miss.

## THE NEW STANDARD.

I.

I cannot sing the old songs,  
Of college and the gym;  
Their interest has departed,  
For themes of greater vim;  
The world calls to its service,  
Strong men with hearts of steel,  
CHARACTER is now the watchword,  
With God the common weal.

II.

I cannot write the old lines,  
Of graft and greed and gain.  
Christ has advanced the standard,  
Through war with blood and pain;  
The day is fast approaching,  
When Wealth shall be debased;  
MANHOOD shall be exalted,  
With blots and scars erased.

III.

Soon across the sky we'll see,  
Inscribed in lines of gold:  
"Arise ye poor, sad mortals  
From ev'ry lowly fold."  
God calls on all his faithful,  
To drink his nectar sweet;  
And live hereafter overhead,  
In Heaven with fruitage meet.  
—Alfred Chase Fay, Harvard '93.

The saint's rest over there is a reward for the saint's best here. Improve your opportunities and you will be improved by them.



## WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

### Woman's Central Committee:

MRS. J. A. BECKETT, MERIDIAN, President of Central Committee.  
MRS. W. R. WOODS, MERIDIAN, Secretary of Central Committee.  
MRS. W. S. SMITH, MERIDIAN, President of Sunbeam Work.  
MRS. MARTIN BALL, WINONA, President of Young Woman's Missionary Union.

### Officers of Annual Meeting:

MRS. J. D. GRANBERRY, HAZLEHURST, President.  
MRS. A. J. ANNE, CLINTON, Vice-President.  
MRS. GEO. W. RILEY, JACKSON, Recording Secretary.

### BE PATIENT WITH GOD.

(By Edwin Markham).

Keep heart, O comrade: God may be delayed  
By evil but He suffers no defeat:  
Even as a chance-rock in an upland brook  
May change a river's course, and yet no rock—  
No, nor the baffling mountains of the world—  
Can hold it from its destiny, the sea.  
God is not faked: the drift of the World War  
Is stronger than all wrong. Earth and her years,  
Down Joy's bright way or Sorrow's longer road,  
Are moving toward the Purpose of the Skies.

### MISSIONARY CALENDAR.

June 12, Sunday—All missionaries and native workers in Brazil and Argentina—Jno. 14:4.  
Monday, 13—Rev. and Mrs. J. M. Justice, Buenos Ayres, Argentina—Hosea 11:9.  
Tuesday, 14—The third World's Missionary Conference, held in Edinburgh, Scotland, June 14, 1910.—I Chron. 29:23.  
Wednesday, 15—The College and Seminary at Rio de Janeiro.—Acts 5:42.  
Thursday, 16—Rev. and Mrs. L. M. Reno, Victoria, Brazil.—II Sam. 22:31.  
Friday, 17—That our closer commercial relations with South America may advance our missionary work.—Zech. 1:22.  
Saturday, 18—Rev. and Mrs. J. J. Taylor, Sao Paulo, Brazil.—Psa. 27:1.

We grieve deeply to learn of the death of Mrs. W. D. Chipley, of Pensacola, Fla. Her serious illness while attending the Convention in Baltimore cast a shadow over the hearts of us all. She was one of the most beautiful spirits of the Convention and for many years has been to the front in the work of the W. M. U. Since the beginning of organized work among the women of Florida she has been a leader, and at Baltimore was re-elected vice-president for her State. She was enthusiastic over the prospect of the Convention's meeting next year in Florida. We all miss her gracious presence there.—Exchange.

Many hearts in Mississippi will be shadowed with grief that we shall see her no more for awhile. But she has joined the innumerable

throng of witnesses who are watching those left to carry on the work, and her sainted memory will be an inspiration to all whom she has cheered and helped.

### A GOOD REPORT.

(Miss Dell Hayward, Secy.)

The Woman's Missionary Union of the Central Coldwater Baptist Church report from October, 1909: Orphanage box and cash...\$111.00  
Foreign missions...65.00  
Home missions...65.00  
For Miss Porter, at Training School...30.00  
Sustentation...6.75  
Poor...40.00

Total...\$287.75  
We have 42 members and all work with the president, helping her in all work she suggests, not leaving her to lead at all times.

We feel we have been blessed by our free and liberal giving and hope to do as much in the future if not more.

With best wishes to each Union.

### GREATNESS.

Wait not O foolish one, till larger tasks be thine;  
The fleet hours pass while thou dost thy small lot repine.  
All tasks are great, performed as unto God, the giver.  
Thy small task unperformed, the large thou wilt find never.

Performing every task with all the strength he giveth—  
In this true greatness lies; and that soul greatly liveth,  
Who thus in meekness serves, nor seeks the goal unduly.  
Serve well, and thou art great; with God thou workest truly.  
—Thomas Curtis Clark.

At the W. M. U. meeting in Baltimore, Mrs. A. L. Crutchfield of South Carolina read a most inspiring paper—prepared by request of the Union's president—entitled, "Review of the States." The current issue of The Baptist World publishes it in full. We take the liberty of copying what she says of our own fair State, and her closing words:

### Mississippi.

What State is this that comes into view hailing from the far South? Mississippi—a name that brings thoughts of King Cotton and the Father of Waters—see her as she advances so confidently, and though she, too, fell just a little short of

her aim, she has "Enlargement" written upon her banner for, "Low aim, not failure, is the crime." She reports 47 new organizations, and an increase of over \$2,000 in gifts.  
In this day of organization, woman's organization for the spreading of the gospel, and her achievements are the wonder of the world. Her hour has struck, and after long years of obscurity, in the fulness of time, God has brought into her kingdom of active service. King David saw this day, and being endowed with the seer's vision, cried: "The Lord giveth the word; the women that publish the tidings are a great host!"

The churches of the home land look to her, and her power for good is felt to the outward rim of the nation's influence. The women of heathen lands look to her with longing eyes. Often in the years gone by their weary eyes have gazed upon the blackness of the night, where the clouds hung heavy and the sad night winds blew; their hearts have broken with their longing, and they have gone out into the darkness, walling as they went, "No one careth for my soul."

Now, thank God, through the ministry of Christian womanhood, the darkness is lifting; a faint radiance is on the distant hills; faint rays of light appear in the far-off sky, and the patient watchers of the East in trembling expectancy, and with pallid lips whisper, "The morning cometh!" The forces of evil recognize her power, and redouble their efforts in their warfare against righteousness. The invisible cloud of witnesses views with interest her feats of valor. Ministering spirits, as they fly abroad to do Jehovah's will look with wonder and amazement upon her.

But far transcending every other source of inspiration is the sight of her Commander's face; this nerves her arm and cheers her heart. And as she takes her place in line of battle, with the ringing cry upon her lips: "The whole round world for Jesus," she sees the smile of his approval and hears his thrilling words. "Lo, I am with you always, even unto the end of the age."

"He has sounded forth a trumpet that shall never call retreat," He is searching out the hearts of men before his judgment seat; Be swift, my soul, to answer him; be jubilant, my feet;  
Our God is marching on  
In the beauty of the lilies Christ was born across the sea,  
With a beauty in his bosom that transfigures you and me,  
As he died to make men holy; let us die to make men free,  
While God is marching on."

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### A WOMAN'S APPEAL.

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### MAKING OVER BACKWARD CHILDREN.

There's a new science that has grown up among us without attracting anything like the amount of attention it deserves. It is Paidology, or child culture, and the June number of Hampton's Magazine has an immensely interesting article about it. In "Making Over the Backward Child," Rheta Childe Dorr describes in a way that may be followed by every teacher the modern methods employed in half a dozen big cities to bring the defective pupil in the schools up to a standard of high efficiency. She says:

"Theoretically, the children who leave school permanently this June have, for the most part, spent eight years under public instruction. Theoretically they all entered the first grade as children six or seven years old, and, progressing steadily year by year, they were graduated from the eighth grade somewhere between their thirteenth and fifteenth birthdays. Theoretically they have all received sound education in common school branches.

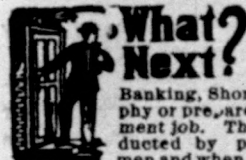
"Every teacher knows how poorly the facts agree with this theory. Only about one-third of all children who leave school at fourteen have received a grammar school education. Of the remaining two-thirds not more than one-half have advanced beyond the fifth or sixth grades. The great majority of public school children leave their classrooms knowing little more than reading and writing. They may have spent the required number of years in school, but something has operated to prevent their lessons from lodging in their brains.

"They are called 'backward children,' and recently it has been borne in upon the school authorities that their number was too distressingly large to be longer overlooked."

Continuing, Mrs. Dorr tells how the causes for retardation in children have been ferreted out: "After investigating every other influence, immigration, indifferent parents, an overcrowded curriculum, the committee investigated the children themselves. And then they paused in their investigations and established a new department of education, the health department. So rapidly did the new department extend itself that nearly all large cities now provide some kind of medical supervision of children in school. Boards of health in many cities make more or less successful attempts to gather statistics of the

### "For God's Sake Do Something"

We have answered this cry in our new book "Fighting the Traffic in Young Girls" by Ernest A. Bell, U. S. District Attorney Sims and others. The most sensational indictment of the White Slave Trade ever published. It tells how thousands of young girls are lured from their homes annually and sold into a life of sin and shame. The Cincinnati Enquirer says: "Of all the books of the season the War on the White Slave Trade is the most helpful; it should be read by every man, woman and child." Agents are making from \$4.00 to \$17.00 a day selling this book. Over 500 many pictures. Price \$1.50. Best terms to agents. Outfit free. Send 10c for forwarding charges. Book sent to any address post paid upon receipt of price. American Home Supply Company, Pope Building, Chicago.



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health of school children. Their findings are rather startling.

"From records in New York, Chicago, Boston, Cleveland, Indianapolis and other cities, about seventy-nine per cent of all school children are found to be in need of medical or surgical care. The majority of children enter the school room with health already impaired.

"Nearly 100,000 New York school children never know what it is to draw a deep, refreshing, vitalizing breath. They do not breathe at all in the proper sense of the word. What air they get into their starved lungs is swallowed through the mouth. The normal air channels are obstructed with adenoids or enlarged tonsils. This means that no oxygen gets into their blood, that their sleep is troubled, that they eat very little. Close to 2,500 children in the New York City schools are afflicted with deafness in one form or another, and this in the majority of cases is directly or indirectly traced to adenoids. Close to 30,000 children have defects of sight.

"Nearly 6,000 New York school children suffer from malnutrition. Translate that word in your mind to a more melancholy word—starvation. Six thousand children in the city of New York go to school every morning with their stomachs one unceasing craving for food."

Mrs. Dorr then tells of the systematic movement in New York and elsewhere to eliminate defects in children:

"Ten years ago an experiment was begun in New York of weeding out of the grades children who could not keep up with the course of study. Ungraded classes were established in a downtown school building and a group of special teachers placed in charge. These were remarkably successful from the start. They increased and multiplied until at present they number over one hundred. Eighteen hundred children are now receiving the benefit of special instruction under expert teachers.

"Four years ago the work was placed under the supervision of two women experts, Miss Elizabeth E. Farrell and Dr. Isabella Smart. The entire time of these women is devoted to backward children. Miss Farrell's official title is Inspector of ungraded classes, but she is much more than an Inspector. She is a student, psychologist and a sociologist. Her co-worker, Dr. Smart, is a specialist in nervous and mental disorders.

"Every child suspected by teachers, school nurses, school physicians, school visitors, or other school officers, of being abnormal is reported, through the school principal, to Miss Farrell. The child is immediately brought before the Inspector, who, with the medical Inspector, makes a thorough mental and physical examination. Last year these women inspected 1,998 children, and of that number 1,184 were placed in special classes.

"Very little apparatus is used in

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resulting from rheumatism or neuralgia, stiff joints, strained or lame muscles, sprains, tired, aching feet, sore heads, and all sorts of bruises; also for painful chest or tubes, heavy colds, sore throat and hoarseness; as well as for scores of every-day emergencies and accidents that happen in every family. MINARD'S LINIMENT is a safe and reliable standby, and should be on every medicine shelf.

MINARD'S LINIMENT is a smooth, aromatic cream, clean to use, powerful, penetrating and soothing, and absolutely free from anything poisonous or harmful. When rubbed into the skin it stops inflammation, easing the pain and soreness at once.

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testing the child. The ordinary tests for hearing and eyesight are made, and each child is carefully observed for such physical marks as crossed eyes, color blindness, cleft palate, enlarged glands, defects of speech, stuttering and stammering, and the like. Gently and tactfully Dr. Smart examines the child's mental equipment and very thoroughly does she search for physical defects too obscure to have been noted in the routine inspections of the board of health physician."

One of Judge Lindsey's stories is of a poor Irishman who was arrested on the Fourth of July for punching another man in the face. When the judge asked him if he was guilty, he said, "Sure, that's what I'm here to find out." The judge told him he was charged with striking a man. "But wasn't it the Fourth of July, and couldn't I have a bit of fun?" he asked. "Yes," said the judge, "but your right to have fun ended where this man's nose began."

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Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering. 'At last, I decided to try Cardul. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardul has stopped my suffering and made life worth living. 'I would not be placed back where I was—not for this whole world rolled at my feet.'"

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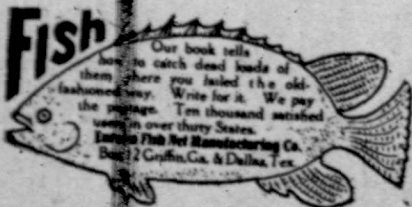
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## OUR LUCY.

(By Elder Odd).

(Continued from last week).

When the time for the operation came Our Lucy was ready and sat by Henry's head and held his hand and sang for him the best she could. But she would not look at the operation. It required a tremendous effort on her part but the boy clenched his hand and pressed his lips and teeth together, but he uttered no complaint. He pressed her hand so hard that it hurt her, but she sang on. Dr. Lessar did the work skillfully and so rapidly that the stump was bound up before Lucy thought he could be more than half done. "There my boy, you have nothing to do but to get well and you have been a wonderfully brave boy," said Dr. Lessar. "It was not me. It was Our Lucy. If she had not helped me I should have had to scream and scuffle so you could not have done it near so quick." The pain ceased almost immediately and then the tears ran down the boy's cheek.

"What is the matter Henry, does it hurt you?" asked the doctor.

"Oh, no, but now I shall never walk any more without crutches and I can't help mother any more and will be no account."

"Yes, but you shall walk without any crutches too, and your mother shall not suffer, and you shall go to school and learn to be a useful man, if you are willing. Now, dry your eyes and get well so you can begin."

"I want to be a doctor like you but we've got no money so I can't do it," said Henry.

"Oh, I've got plenty and no better use for it than to educate such boys as I think you are. You are my first patient and I will make something of you if you will help me."

"I'll do my best."

"That is all any boy can do. So go ahead and get well quick so we can begin."

The sun was setting now and Lucy rose to go home. She kissed Henry's pale cheek and bade him farewell for a week. She was tired and must do a big week's work. An hour later Dr. Lessar too went home after asking Henry what was Our Lucy's name.

"I don't know any more than just 'Our Lucy,' but she is the best girl in the world." And the doctor thought he was not so far wrong as he might have been. He attended closely to his patient and the boy improved rapidly and decided that as Our Lucy was the best girl in the world so Dr. Lessar was the best man. Henry's mother came to see her boy and Dr. Lessar saw enough to satisfy him that she was a good woman, but very poor and lacked enough proper food. He very kindly and delicately told her what she needed. "Yes, I know it," she replied, "but I can't get it."

"Yes you can if you will," and he threw fifty dollars into her lap.

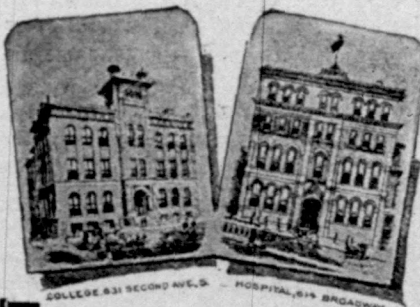
"Oh, doctor, I can't take it! You might need it."

"No, Mrs. Martin, I have more than I can use only in helping worthy poor people and it is such a pleasure to me. Please don't deprive me of my greatest pleasure." She was at that moment hungry and had not a cent to buy food with. So at last she took it with a thankful heart.

The hospital saw no more of Our Lucy till the next Sunday. Then she came with a bunch of wild flowers to see Henry. The doctor was there but he was so kind, plain and respectful that she could not help feeling at ease and spent a pleasant half hour with Henry without any constraint. That day the doctor attended the little East Side church and to his surprise Our Lucy was there teaching her boys and girls in the Sunday School, singing with them and playing the organ for the worship. He was himself an active Sunday School worker and the interest he felt in Our Lucy caused him to watch her and her class. He was very much impressed by the simplicity and plainness of her teaching and the freedom and air of comradeship and love that governed the association of teacher and pupils. And the thought that every

one of these children belonged to the class of wild street waifs filled him with wonder and respect for the woman, so young too, who could gain such a power over such people and then hold it so firmly and yet so tenderly and without apparent effort. He did not know it, but his kindness to Henry was placing just such a power in his own hands with all its responsibility. When the congregation was dismissed he went to the pastor, Elder Wm. Grafton, and after informing him of his intention to unite with the East Side Church as soon as he could obtain a letter from the larger and more fashionable church he said, "Bro. Grafton, who is this young lady everybody calls 'Our Lucy'?"

"Ah, that girl is 'Our Lucy' indeed. No other name can fit her like that if the street waifs did give it to her. Her other name is Lucy Cullin. She supports herself and her sick mother and does all she can for charity, but she never has a dollar she can spare at a time, but I do believe she is doing more good today than any other member of East Side Church though they are not drones. But she never seems to think about it. Her mother is one



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of the best women in the city, but she is about helpless and can't come to meeting."

"Bro. Grafton, I want you to, do me a favor."

"Certainly, if I can."

The doctor then filled and signed a check for one hundred dollars and handing it to Elder Grafton, said, "Draw that money and give it to Sister Cullin, but be sure not to tell her who sent it, she might refuse it. I know Our Lucy would, and I want her to have it."

The next day Elder Grafton drew the money and visited Mrs. Cullin with a light heart. Being seated he handed her the money saying, "Here Sister Cullin, that is yours." When she saw what it was she said, "I can't accept it, Bro. Grafton. Who sent it?"

"I am bound not to tell who sent it. But you may rest assured that the motives of the sender are the very best and you can accept it without danger, and refusing it will de-

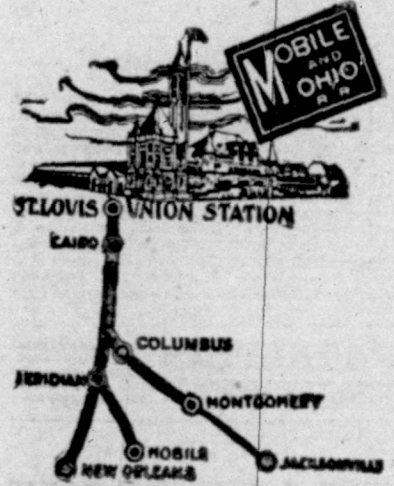
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The value of just a View of Christ, C. J. Thompson. Assurance, J. P. Moody. Will the world outgrow Christianity? John E. White. The Kingdom of Heaven, A. T. Spalding. My Symphony, A. T. Holt. The Bible Studio, W. H. Young. Ah! I A Soldier of the Cross, S. L. M. Jesus Paid the Fare, Sel. The Stranger within the Gates, Mrs. Ada Jack Carver. Piousness, A. T. Spalding. Where Are The Nine? Hailo B. Morris. Christianity A Growing World Force, S. L. M. Editorial Paragraphs. Contents. The Jefferies-Johnson Prize Fl. ht. The Point at Caldwell. The Southern Baptist Convention. Address of Welcome, by Richards H. Edmonds. The World's Sunday School. Convention, Dr. J. B. Hathorn. A national defect, John N. Benson. A Plea for the Religious Press, S. L. M. Lagalapp. Morning Journal, A. J. Holt. Fun.



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prive the sender of a great pleasure. You must take it."

"Well if I must, I must. May be it will lighten Lucy's burden a little. The poor child is doing more than she ought any way."

(Continued next week).

## Substance of their Opinions.

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Students and parents desiring a catalogue giving full information as to expenses and the educational requirements for entrance to a medical college can obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue South, Nashville, Tenn.

The American opinion of coffee in the English home is not high, and how the coffee of the English longings is esteemed may be understood from the following traveler's tale. It was his first morning in a London apartment, and his landlady came up with the breakfast, and, as he began the meal, opened a slight conversation. "It looks like rain," she said. "It does," replied the American, "but it smells rather like coffee."

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## IS THE LAW OF TITHING STILL IN FORCE?

(By Elder Odd).

I have noticed for the last two or three years a growing tendency among Baptists to regard this part of the ceremonial law as still in force. If it is churches should enforce it. And to do so ought to exercise discipline in some form. But first it would be expedient to prove by God's Word that it is still in force. If that can be done then enforce it, if not we had better stop teaching it lest we fall under our Savior's condemnation recorded in Matt. 15:9. Let us then study it awhile. It is said that it was God's financial law before it was given to Israel through Moses at Mt. Sinai and therefore did not pass away with the rest of the ceremonial law. If that reasoning is good circumcision is still in force also, for it was certainly commanded hundreds of years before it was incorporated in the ceremonial law by Moses. But some may say that circumcision was set aside by direction of the Holy Spirit (Acts 13:1-31). But that tithing not being specifically mentioned was not set aside. But take the 6th verse along with the 28th and 29th and any one can see that if circumcision was set aside the rest of the ceremonial law was too, and certainly if circumcision was part of that law tithing was also. The 28th and 29th verses settle the question without further argument. So far as I have yet seen three passages are relied upon to prove the priority of the tithing law. They are Gen. 14:20; Gen. 28:20, and Heb. 7:1-10; let us examine these passages and see if they are strong enough in that direction to bear the weight placed upon them. Gen. 14:20: "And he gave him tithes of all." Just seven words. Not a single word indicating why Abraham did so. Just a bare record of an act without a hint why it was done. The advocates of the priority of the tithing law suppose that Abraham gave Melchizedek the tenth in obedience to a God-given perpetual law and then go on and assert that that proves that God had given such a law. That does not even rise to the dignity of begging the question. If I were to assert that Abraham then gave Melchizedek the tenth in obedience to a law enacted by him as king of Salem, not as a priest of God, there would be just as much authority for my assertion as for theirs and the circumstantial evidence would favor my assertion much more than it does theirs. But I make no such assertion. I merely suggest it as possible Abraham had just returned from the rout and pursuit of Chedorlaomer and his confederates and had brought the spoils captured in the battle and the tenth of those spoils was all that we have any evidence that Abraham ever gave to Melchizedek in his whole life, and he was a resident in Melchizedek's territory then and of course must obey the laws of that kingdom.

Another equally good supposition is that Abraham gave the tenth then as compensation for the bread and wine which Melchizedek had just given to Abraham and his servants after their rapid march and dangerous battle. Then again Abraham might have given the tenth or the spoils to Melchizedek, as the priest of God, as a thank offering to God for having blessed him with success in the expedition. Any one of these four suppositions might have been the reason, but I don't know which one was the reason, and so far as I know it might have been done for a reason that no man has thought of in two thousand years. One thing I do know, that it does not even make it very probable that God had promulgated the tithe law then.

Gen. 28:20, Jacob's vow: Jacob had just risen from his night's sleep on the ground with a stone for a pillow, and was reflecting on the wonderful vision of a ladder reaching up into Heaven and the angels passing up and down on it, which he had seen in a dream and he vowed that, "If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my God and this stone which I have set for a pillar shall be God's house and of all that thou shalt give me I will surely give the tenth unto thee." There you have Jacob's vow in full. What does it prove? It comes as near as possible, without stating it in so many words, proving that Jacob did not know anything of God having given a tithe law. If such a law had existed then such a vow would have been the most amazingly insulting vow recorded in all the ages. If Abraham was under such a law Jacob was, and if he was, that vow was solemnly saying to God, if you will do five things for me that I want, I will then obey your law, otherwise I will not. Who can believe that Jacob at such moment could have been guilty of such a daring insult to God? I cannot. If God had not given such a law Jacob's vow is about such a one as we would expect from an unregenerate man. That is, a conditional promise. He must have pay for doing what he was already under an obligation to do. And there is not a particle of proof that Jacob ever did give the tenth or the tenthousandth or that God ever punished or even rebuked him for not doing it. And there is no record of God ever promulgating such a law till he did on Mt. Sinai. Let us now take up Heb. 7:1-10. The writer of this epistle is here discussing and establishing the superiority of the Melchizedek order of priesthood over the Aaronic and shows it by the fact that Abraham recognized the superiority of Melchizedek, who was king of Salem, by paying tithes to him. If there was no law requiring him to do so, the fact that he gave the tenth to Melchizedek would show much clearly that Abraham recognized his superiority, than if there had been such a law. If there had been a law requiring Abraham to pay tithes to Melchizedek it would have been his duty and he would have done it even if Melchizedek had been vastly his inferior morally, spiritually and in authority. If there was a law requiring Abraham to give Melchizedek the tenth his doing so would have shown his respect for law, but in that case the incident would have been utterly useless to the writer of Heb. 7 in the connection in which he uses it. But if there was no such law it would show Abraham's estimation of Melchizedek and therefore be precisely suited for his purpose. The writer does not enter into the question whether such a law existed or not at all.

So I conclude that the assertion that the tithe law is older than the ceremonial law, has no evidence to support it.

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## LETTER NO. 37.

Final Word to the Mother Who Didn't Want Her Daughter to United With the Church.

(R. S. Gavin).

My Dear Friend:

In my other letter I named two of the dangers your position is making possible for the future life of your daughter. There are others:

3. She May Become an Intellectual Christian.

I mean more than that she may become a Christian of intelligence; in fact, I do not mean that at all. I mean that she may become a Christian whose growth shall be not so much a matter of spiritual development as an intellectual accretion. I say so because, if she is genuinely regenerated, after she seeks in vain for another heart-experience than that which she now has, she may, and most likely shall, decide that it isn't her heart so much as her head that needs "doctoring." That will lead her to a study of the contents of catechisms, and the doctrines of grace; and, maybe, to a study of church history, as well as a comparative study of the doctrines and creeds of the different denominations. Yet all this mental culture (right and proper in itself) may be accomplished at the expense of her spiritual development. In other words, while her mental-self is being trained and developed, her spiritual-self, like some motherless children I have seen, may be sadly neglected. Now, you must remember, Christianity is a life to be lived; and the key-word in the catalogue of Christian duty is "progress." When one comes into the possession of his spiritual being by believing on the Savior of men, he finds himself at the divergence of several ways. And it is as impossible for him to stand at the parting of these ways as it is for the earth to cease its revolutions around the sun. Life means energy; and energy means motion. Whatever may or may not be said about other religions, it is a fact that Christianity can never just "hold its own." It grows; it goes somewhere; and the way it goes always determines the character of its growth. That is why Paul complains of the Corinthians that while they were Christians, yet they were carnal rather than spiritual.—I Cor. 3:1-4.

They were living more nearly like "men" than Christians. That is, their carnality was coming into its adult-life, while their spirituality remained in its swaddling clothes. That is why Paul complained of the Gallatian Christians that they were foolishly relapsing to the law.—Gal. 3:1-14.

They had the beginning of their spiritual life in the Spirit of God, and as the gift of God; but when they began their Christian progress, instead of going the grace-route, they turned to the way of the law, vainly thinking that that which had begun in grace must be finished by the flesh's keeping the law; and

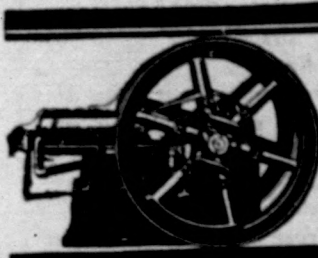
hence, while their spirituality remained largely where and as it was at the beginning, still their overhauled, re-cast Judaism was coming into the full possession of their faith, and Christianity was coming to be little more than a mere crepe cast into the molds of Jewish thought and theology.

Now, if your daughter is really regenerated, and you succeed in making her believe she isn't, then it is sure she can never have any additional heart-change to make her change her mind; for all the "heart-feeling" that regeneration can produce, she has already been experiencing—and when you succeed in making her skeptical of that "feeling" an inward evidence of her regeneration, which, to her, "speaks" better things than the blood of Abel," then there remain no better heart-witnesses to say back to her faith that she is saved. Then what? One of the most natural courses left her is to leave her heart to the fate of whatever weeds of doubt may spring from the seeds you are now sowing, and turn to the head as a more promising field for cultivation. In this way she may succeed in the development of a religious life that shall look mighty pretty—but it will be only head-deep. Her soul-life, though, like the field of the sluggard, will be filled with briars, and weeds, and bramble-bushes! My dear mother, be wise! Whatsoever a mother sows, that shall she also reap—I do not care if the soil is the heart and life of the daughter of her own flesh and blood and bone.

4. She May Never Be Regenerated. I am looking at this possible danger from your viewpoint, in that I am now assuming that she is not now genuinely regenerated. I gather from conversations with you that you fear if your daughter unites with the church, unregenerated, she may remain in that state. Often that is the case. That is one of the implied reasons for the Baptist claim that no unregenerated person ought to belong to the church. But not all unregenerated people are equally unconverted. The unregenerated partially converted are as nearly in the kingdom as it is possible for one to be, and still be out of it.

That is why Jesus said to the young man who came to him, that he was near the kingdom. It was no figure of speech. It was so. But the unregenerated wholly unconverted are not so. They are a long way from the kingdom. They are strangers to everything we have in mind when we speak of "saving grace." To be sure this latter class has no more place in the church than Simon Magus had. But what ought to be the attitude of the churches to the former class? Sometimes the second birth needs assistance as really as does the first birth, and both births need such assistance for the same reason—the effects of sin. For this cause, it is right difficult at times to know just where conversion ends and regeneration begins.

Luke notes three distinct parts



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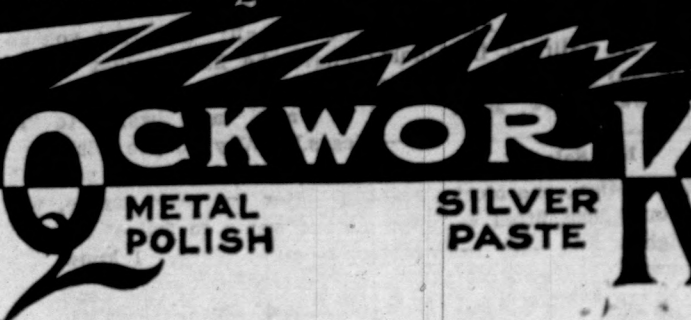
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in the changing of masters in Matthew's life.—Luke 5:28.

1. He "forsook all." That was a heart-affair. He really left it while he was yet with it. He died to it while he was yet living with it. He really and truly left it before leaving it. That was only partial conversion, however.

2. He "rose up." That was a little act that had to come in between the forsaking of the one master and the following of the other. He wouldn't rise up, until, in his heart, he had forsaken all that his treasury meant to him; and he could not possibly follow Jesus until he had first risen up.

3. He "followed Jesus." That was his "forsaking all" fully developed and in action. That was conversion, not partial, but in full. But that was more than conversion; that was a new life in the sense that it was the old life under a new regime—the old Matthew with a new King inside; the publican made into the child of God by faith in Jesus Christ.

Now all conversions are first heart-affairs; but like everything else, they begin somewhere and end somewhere. If you shall not insist that I press the analogy too far, I'll say that conversion begins in "forsaking all," comes up into "rising up," and has its culmination in "following Jesus." But he who really follows Jesus is more than converted—he is regenerated.

But I do not know that I can tell you exactly when regeneration takes place. I have an impression that the "forsaking all," the "rising up," and the "following Jesus" all play an important part. Neither of these acts, however, are done at all, if done only in a mechanical way.

Now, your daughter gives every evidence that she has "forsaken all," and, evidently, she is now "standing" and begging you to allow her to "follow Jesus." But you are telling her, in the strongest language possible, to sit down; that she has not "left all;" and that you do not believe she knows what she is saying when she affirms that she has "left all," and wants to "follow Jesus." Why do you wish to thus handicap her? For my part, I know no better course to pursue, when a sinner wants to follow Jesus, than to let him follow. I know of nothing better that a sinner is fit for than to follow Jesus. Do you? If so, what is it?

But you say, "Well, if she has the root of the matter in her, she will go on 'following Jesus' anyway." By this you mean that if she is really converted, she will come out all right in the end—though you are seriously handicapping her now. But, my sister, you must not press figures of speech too far. If you do, they will prove many things to you that are not so. What you are pleased to term the "root of the matter," is, in embryo, like the life-germ of all other life—a very frail matter. Its destiny hangs, as it were, on a delicate thread, and its fate must be determined by other

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things, including not only her willingness, so-called, to "arise and follow Jesus," but actual "rising" and actual "following." Is this not the very lesson which Jesus taught the young ruler? There are countless thousands of dear souls whose determination to "follow Jesus" was completed during the singing of certain songs. It is often true, I know, that in the very act of taking up some one of life's crosses the burden of sin falls from one's back. They called on me to lead in prayer when I was a seeking-sinner boy. I prayed: and if I were not conscious, then and there, of the removal of the guilt of sin from my life, and am still unconscious of it.

More of us than we think can sing with an emphasis, more than we have yet done, "Down at the cross, where I first saw the light."

Now, belief and baptism are so indissolubly tied together in the Bible's conception of duty that some have erred greatly in laying it down as one of the fundamentals of grace that the former in its completeness depends on the letter of obedience in the latter. In my judgment that is as rank a bit of heresy as it is possible for a Christian to teach.

Still, I think, there does come a time in the life of some, at least, when obedience, or its opposite, determines what master, ever afterward, is to be in charge on the inside of that life. Life's spiritual psychological moments, if you

please! I do not lay it down as one of the laws in the kingdom of grace—for I do not believe it is. But if I am correct in my opinion, and your daughter has now come upon such a time, then how great the hour, and how pregnant with the destiny of both her weal and woe! I am wondering which is to materialize!

"To each man's life there comes a time supreme;

One day, one night, one morning,

or one noon,

One freighted hour, one moment opportune,

One rift through which sublime fulfillments gleam,

One space when fate goes tiding with the stream,

One Once, in balance 'twixt Too Late, Too Soon,

And ready for the passing instant's boon

To tip in favor the uncertain beam. Ah, happy he who, knowing how to wait,

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